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FOR THE GOSPEL MESSENGER.

SERMON FOR THE CONSECRATION OF ST. JOHN'S CHAPEL,
HAMPSTEAD.

The following, though but a fragment, will be welcomed by the readers of the Gospel Messenger.

MATT. xi. 5.—The poor have the Gospel preached to them.

We need not concern ourselves to inquire for the sense in which language such as this, is strictly, as the language of the scriptures, to be understood. Whether as proceeding from the spirit which dictated the sublime Isaiah's predictions relating to the Messiah, or in the mouth of Jesus of Nazareth, assuming the application of it to himself in the synagogue, and in his message to John the Baptist; it cannot exclude the sense, according to which it expresses the *obligation* of Christian people in relation to the poor and needy of their fellow men, in temporal state and condition. Whether these be rich in faith and love, and all the fruits of the Spirit, or not, the gospel preached to them, brings with it the consolation and encouragement which they need—and if they be literally destitute and wretched, as to this world's goods, and at the same time are poor by reason of their utter spiritual destitution, in either case, the obligation is the same on the part of their better conditioned brethren. To them the gospel must be preached, or the will of Christ is not obeyed, nor the design of his divine benevolence accomplished.

In a very especial manner, therefore, my brethren, are you giving evidence of the honor in which you hold the will of Christ, and the design of his gospel, in giving this house to be dedicated to God as a place in which the poor may have the gospel preached to them. In every place, it is true, where the Sanctuary of God is set up, and men assemble for his worship, the poor, in the most literal sense, are entitled to be provided for, as to the part and lot they have in the things pertaining unto God. From no house of God can they be excluded, without offence to him, and violence to his law. In every house of God, the worshipper in spirit and in truth, will desire to see the poorest of his fellow men, the humblest and most wretched of his fellow sinners, sharing with him the privilege of access to the throne of mercy, and waiting with

hope, for the blessings of the Spirit of Grace to descend and rest upon the soul. It is not the absence of this true sense of Church obligation, the sound feeling of the Christian mind, that makes the provision for which we are here to ask the divine acceptance. It is its existence in the happiest degree of its influence. It is because we have not been able to provide adequately for the poor in other places of worship, that we provide for them in the manner which is here contemplated—giving to their own peculiar and exclusive use, a place in which they may assemble for the enjoyment of every privilege and benefits of the Sanctuary. Under other circumstances, especially in those of our venerable parent Church, these privileges and benefits are given to the enjoyment of the poor, in the same place to which those of the more favored conditions of life resort to worship the common Maker and Lord of both—because of the necessities of the Church not dependant for their supply on the same resources from which alone, under our institutions of the civil States, their maintenance can come. It is indeed delightful to contemplate the extent in which, (under arrangements of those in authority in the State and in the Church together) accommodation is provided for the poor, in the same splendid temples, in which the wealthiest of the land assemble, and to see the alacrity and cheerfulness with which multitudes avail themselves of this excellent gratuity—and in all sorts and conditions of men, the same humble supplications, and the same fervent thanksgivings of our scriptural Liturgy, unite their voices to honor the God upon whom the eyes of all alike do wait, high and low, rich and poor, one with another—in whose hands is the breath of all alike—and on whom all alike depend for life and breath, and all things.

The impression is not perhaps entertained in error, that to this kindly meeting *together* of the rich and the poor, in the worship of God, and the common participation of the privileges of his house, *our* peculiar modification of civil government is not so favorable as others—and that this, with other circumstances, disincline those of the humbler lot and state of human life, to be distinguished and marked as such, even by the benevolence of the more favored, *and therefore, that distinct provision* for them among us in our houses of worship, of the kind to which I have referred, causing them to be recognized there, according to their lot, would meet the acceptance of few to whom it might be tendered. If this is an effect of the principles upon which society, according to our constitutions of civil government, is constructed, it is an effect of them, much to be deplored. It could never be in the thoughts of the most ardently devoted friends of the civil liberty, in which the American revolution was given of heaven, so glorious to result; that inequalities of condition, were to be utterly done with all their unavoidable influences, and the poor in fact, and in correspondent character and feeling, altogether to cease out of the land.

The universal arrangements of Providence under the whole heaven, embrace the varieties of condition, and appoint some to the experience and enjoyment of more, some of less, of the advantages of its bounty—some to rule and honor, some to subjection and humility—some to the prosperous pursuit of temporal fortune, some to the unsuccessful and disastrous—some to the intellectual work, by which laws are framed, the improvements of public interest and convenience advanced, science

advanced, and its various application to individual and social good discovered and determined—and some to the humbler but not less essential labors of the manual industry, in its infinite diversities, and its infinitely various demands of skill and mental capacity—and finally, some to the blessings of health and vigor from youth to manhood, from manhood to age.

Here the manuscript ends, being evidently interrupted by the state of sickness to which it alludes—the last sickness, in the strictest sense, as we humbly but firmly believe, of our late venerated Diocesan,—for in heaven no man shall say I am sick—there is perpetual health.

FOR THE GOSPEL MESSENGER.

A SERMON IN TIME OF WAR.

Ps. cxliv. 1, 2. "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight. My goodness, and my fortress; my high tower and my deliverer; my shield, and he in whom I trust; who subdueth my people under me."

Endowed with a strong mind, and a fearless heart, David, the king of Israel, was in his day distinguished for military skill, as he was for intrepidity. A mere stripling, he engaged and vanquished Goliath, the terror of the nations, and repeatedly he conducted the armies of his country, through difficulty and danger, to the heights of victory. But on his experience, his courage, and repeated successes, he places *no* reliance. "Thou comest to me," said he to the Philistine, "with a sword and a spear, and a shield; but I come to thee, *in the name of the Lord of Hosts*, the God of the armies of Israel." He leans not on the arm of *flesh*. To God he looks for direction, for protection, for victory, and when the battle is finished, to God he gives all the glory.

Jerusalem had her fortresses and castles, her valiant troops and skilful generals. But what are these if God be against them, or if he be not with them to enlighten the mind, to animate the heart, and to nerve the arm. The wise ruler placed his trust in the Lord, as the fortress and high tower of his *country*, the guide and strength of her warriors; and when *civil* dissention arose, he still called on the Lord (who stilleth the raging of the sea, and the madness of the people) to subdue the men that are under him. In the moment of tranquillity, he seizes the first opportunity to express his gratitude, and publish the praises of his *deliverer*; to declare that his confidence in the divine goodness and power, was (as he had told the unbeliever) well founded; that his faith had been rewarded, and his ardent supplications answered; that man is as a thing of nought, unable of himself, by his own power, to do any thing; that God is all and all; his is "the kingdom, and the power, and the power, and the glory." David's thanksgiving is not the silent offering of the *secret* chamber, nor the small voice of the *family circle* merely; but the animated chorus of the trumpet and the lute, the harp, and the whole congregation, *in the holy temple*. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people. And hath raised up a mighty salvation for us in the house of his servant David; who teacheth my hands to war, and my fingers to fight."

The man after God's own heart, may teach us how to act in a variety of situations, and whenever our national peace is interrupted, he will be found an useful instructor and exemplar. If we follow his lessons and example, we shall be led, in the first place, to reflect seriously on the providence of God—that he is the ruler of nations and of events. When the current of life flows smoothly, and common occurrences only meet our attention, man is apt to fall into the error of the scoffer, that things will continue the same for ever, and that God does not govern his moral creation. But unexpected events bring the Almighty to our recollection, and if they are afflictive or alarming, naturally recommend him as the proper comforter, and the efficient protector.

In the field of battle, the traces of Divine Providence are especially visible. The character and issue of the contest depend on a variety of circumstances completely beyond the control of *man*. How often do events, in appearance the most trivial, decide the fate of a nation! How often does victory elude prudence, and skill, and courage, and numbers, and perch on the banner of temerity, and even physical weakness! How often does the arrow of *death* pass the worthless, and arrive at the post of fancied security, to destroy the hope of a numerous family, and the pillar of his country. The event of our own revolutionary struggle, baffled all human anticipation; and, not improbably, we are indebted for our success to that solemn appeal to heaven with which our fathers entered on the contest, to their continual invocation of the Divine blessing, to their acknowledgment of God's mercy and power, whenever victory attended their arms, and to the singular piety of many of our leading men, and particularly of that great man who was the most instrumental in conducting our country to independence. There is no such thing as chance, in the strict sense of that word. The God who made the world, controls the most minute events, and they are all related to his great purposes, the general good of his creatures, and the particular benefit of those who serve him. If we refuse the testimony of reason, and the experience of ages on this subject, we must acquiesce in the declaration of the holy scriptures. And what language can be more explicit: "The hairs of your head are all numbered." "A sparrow falleth not to the ground, *without your heavenly father*." Are these figures of speech? They are figures that cannot be misapprehended. But in relation to war particularly, we have "line upon line and precept upon precept." With the Hebrew armies God is ever present, their defender, and the "giver of all victory." On some occasions, he had for visible emblems of his presence, the holy angels, and once Moses stood, *in his place*, as the representative of divine power: "And it came to pass, when Moses held up his hand, that Israel *prevailed*; and when he let down his hand, Amalek prevailed."

War is a state of affliction and alarm. It wounds some of the community in their property, their liberty, or still more tenderly, in the lives of their friends—perhaps a parent or a son. It interrupts the ordinary pursuits of life, and the delights of social and domestic intercourse. It renders every thing precarious, and places our comforts at the mercy, not of winds and waves, but of fiercer men. Let me fall (it was the prayer of David) into the hands of the Lord, (for his mercies are great) but let me not fall into the hands of men. A state of war threatens the

community with evils of fearful magnitude, poverty and oppression, insult and death. How proper at such a season to look to God, who can supply every loss, who commends his love by the tenderest relations, our father, our elder brother; who can give us an inheritance where wars are not known; for there reigns the Prince of peace, and there live none but the children of peace; who can avert every danger, protect in all extremities, and call us in the end to be more than conquerors.

In these ways does the dispensation of which we are speaking, illustrate the providence of God. It led the Psalmist in our text, to acknowledge the Divine government; and it has often turned to the Almighty Ruler, the wandering attention of the mortified commander, the poor wounded soldier, the exile from his beloved home, and the terrified fugitive. Let not this, its great lesson, be disregarded by us. It may indeed surprise us, that the great God should interest himself in the affairs of this lower world; "Lord, what is man, that thou should visit him every morning, and try him every moment." But it is undoubtedly true, that "from his throne, he beholds all the dwellers upon earth." He saw our chief, yea our spiritual dangers, when there was no eye to pity, and sent his Son, when no created arm could save. "He that spared not his only begotten, but gave him for us all, how shall he not with him also freely give us all things." Rest assured, then, that God is about your bed and about your path, and spieth out all your ways. Rest assured, that Divine mercy hovers over you to catch the first sigh of penitence, to pity, to forgive, to comfort, to sanctify, to save by an everlasting salvation; and that Divine justice is near those who will not be reformed, to inflict the judgments of this world, pestilence and famine, and tempest and war; and to mark their sins for the awful retribution, appointed for the devil and his angels, and his followers among men.

Christian! Thy every thought, word and deed, is known to God. Thy Father marks every symptom of ingratitude; and thy Redeemer feels as a new wound, thy every transgression. Oh that we could all have a lively sense of these solemn truths, that in the path of difficult duty we could have faith to behold the captain of our salvation calling us not to *faint*; that in the season of *negligence*, we could behold his exceeding anxiety, and hear his earnest intercession. How difficult would it be then to wander! How easy to be steadfast, always abounding in the work of the Lord! Suffering and terror would be blessings, could they only excite a sense of God's continual presence. Let the lively belief of Providence prevail in a family, in a nation, in the world, and who can calculate its valuable effects! In that world where there is no sin, and so no sorrow, the inhabitants see God *face and to face*, and live always in the light of his countenance.

We find by our text that war, whether expected or occurrent, was one of those events which led the pious Psalmist to *prayer*. A mere *acknowledgment* of the Providence of God, would be quite *unimportant*; for "the devils themselves believe, and tremble." When from the events that interest us, we turn our eyes to their sovereign Author, our hearts should at the same time ascend, to thank him for his mercies, to deprecate the evils which threaten us, and to supplicate his consolation and protection, and deliverance. "Is any afflicted, (says St. James) let him pray." The season of affliction is declared to be the very season

for prayer; and what calamity can more require this duty, than that of war. A such a crisis, who will not call on the Almighty to remove the evils which are existing, to avert those which are feared, to pity our bleeding fellow citizens, to rescue the female and the infant from the devouring fire, and the fangs of the savage; to preserve inviolate the sacred independence of our country, and the dear delights of home. Who that still enjoys his liberty, his daily bread, his sons and his brothers, and above all his religious privileges, the opportunities of public worship and the holy communion, that has a comfort left,—will not render to God the tribute of thanksgiving—and how lively should be our gratitude, who as yet have *only heard* of the sword, and the scalp, the burning and the banishment! Surely this is the time for the Priests of the Lord to weep between the porch and altar, in contrition for their sins, *and those of the land*, and to cry aloud, “Spare thy people, O Lord, and give not up thy heritage:” for the whole congregation to intercede with increased devotion, for pity on the widow and the fatherless, on young children, on prisoners and captives, and on all those persons more immediately exposed to battle, and murder, and sudden death; and indeed for every Christian in his private devotions, *to pray*, that his own sins, and the sins of all, may be pardoned, and that in the critical seasons of this mortal life, God would be with us, as he was with our fathers. Yes, this is the time for you to intercede with heaven for your country. The effectual fervent prayer of a righteous man availeth much. Ten righteous men would have saved Sodom.

The third great duty required by the state of war, is sincere and deep repentance. Our supplications will not be heard, *while we continue in sin*, for the offerings of the wicked are an abomination unto the Lord; and we cannot expect the removal of our afflictions, unless we repent of those sins, which they were sent to punish. In every age, the great instrument of chastisement on a nation, has been war. Canaan was punished by desolating war for her idolatry, and cruelty; and Jerusalem, in her turn, for her impenitence, and rejection of the gospel of Christ, was given up to the Roman arms. The moral corruption of Greece and Rome hastened their downfall, and in modern times the most bloody wars have prevailed in the countries of paganism and infidel philosophy. War is a most *appropriate* instrument of chastisement on guilty man, for it has its origin in the *corrupt* passions of his own nature.

In the day of adversity we are commanded “to consider,” to examine ourselves, to compare our lives and principles with the Christian standard, to bewail our many and aggravated transgressions, to amend our ways and our doings, and in the diligent use of the Divine ordinances, to seek for new resolution to walk in the commandments of our God, in the steps of our Redeemer.

Heaven forbid that the present dispensation of Providence should speak to us in vain. May we see in it the hand of God, and remember that he is *every where*; that his justice never sleeps; that his mercy is over all his works, and that his power can deliver. May all concerned, fly to Jesus, the only rock of safety, and with broken and contrite hearts cry for his mercy on them, miserable sinners. May we be true to our religious duties, as I am sure we shall be to our *civil duties*, and then, if the body perish, the soul will pass to its eternal rest, where there

is no din of *arms*; where the trumpet sounds, *only* to praise the Almighty, and the arm is never lifted up, but for adoration, or extended, but for charity.

FOR THE GOSPEL MESSENGER,

ON THE CHARACTER OF MINISTERS.

The ministry of the word and ordinances of the gospel, together with its numerous appendages, embrace the most responsible office that can be sustained in the present state. In his station, the minister is peculiarly exposed, both as an example to believers, and as a reprover to unbelievers. Looked up to by those who acknowledge him in this capacity, and opposed by those of opposite character, his situation becomes critical and dangerous: and were it not for the fulfilment of the Saviour's promise, "Lo I am with you always, even unto the end of the world," he would utterly fail and be discouraged. From this persuasion, St. Paul wrote his Epistles to Timothy and to Titus, to discharge the important duties which devolved upon them, and that they might know how to conduct themselves in the house of God. And these injunctions unquestionably, stand as equally necessary for the practice of every man in successive ages, upon whom is bestowed the office of ministering in holy things. Among the exhortations of the Apostle, he thus admonishes Titus: "In all things showing thyself a pattern of good works: in doctrine, showing uncorruptness, gravity, sound speech, that cannot be condemned: that he that is of a contrary part may be ashamed, having no evil thing to say of you."

With respect to the general character of an ambassador of Christ, close and unceasing attention is necessary. His conversation should be always such as is adapted to strengthen, not impair, the impressions of his public instructions. Though it is not necessary, nor expedient, for him to be always conversing on the subject of religion, his conversation should invariably have a religious tendency, that whatever excursions he indulges, the return to serious topics may be natural and easy. The whole cast of his character should be such as is adapted to give weight to the exercise of his ministerial functions. "We are aware," says a celebrated writer, "that moral delinquency in a Christian Minister, produces a sensation as when an armor-bearer fainteth: that he can never stand or fall by himself: that it is impossible for him to deviate essentially from the path of rectitude, without incurring the guilt and infamy of Jeroboam, who is never mentioned but to be stigmatized as he who taught Israel to sin." Instead of satisfying themselves in the acquisition of virtue, with the attainments of a learner, they must aspire to the perfection of a master: and give to their conduct the correctness of a pattern. They are called to such a conquest over the world, and such an exhibition of the spirit of Christ, as not merely to exempt from censure, but excite to emulation. "Ye are the salt of the earth, ye are the light of the world," said our Saviour to his disciples, when he was about to send them in the character of public teachers. As persons to whom the conduct of souls is committed, they cannot make a wrong step without endangering the interests of others; so that if they neglect to take

their soundings, and inspect their chart, theirs is the misconduct of the pilot, who is denied the privilege of perishing alone.

A life corresponding with the precepts of the gospel, contributes much to the instruction of mankind. Indeed, the truths of our holy religion never shine in their full lustre, unless they are exemplified in the deportment of the man who embraces them. But to instruct men in the theory of the gospel, is not the only design of the Christian ministry. It aims to convince them of the truth and divine authority of the Bible, and to allure them to the practice of its holy precepts. In this view, a good life assumes much additional importance. By such a life, the theory of Christianity is brought to the touchstone of actual experiment. It no longer appears to them a visionary system; its practicability and excellence are fully demonstrated. Surrounded by those who live as the "grace of God teaches," ungodly men are constrained to feel, and sometimes to acknowledge, that the professors of religion are not all hypocrites; that there are such persons in the world as real Christians; and that the gospel, attended as it is by a powerful and sanctifying influence on the hearts of men, can be no work of imposture or enthusiasm, but a divine light, discovering the way to eternal bliss. If this is true of ordinary Christians, it must be eminently so of those who minister in holy things.

Nor will the importance of a holy life in a Christian Minister appear less evident, when we consider its influence on the Church of God. Private Christians are accustomed to pay great attention to the life of the man who labors among them "in word and doctrine." They not only seek directions from his sermons, but mark his conduct so far as it lies open to their inspection; and if they love and esteem him, they will be inclined to take him as a model for their imitation. If he deviates from the path of duty, they will be in danger of deviating with him. On the contrary, his watchfulness and circumspection will tend greatly to their preservation. They will be apt to follow him as he follows Christ. Nor will all the sermons he can deliver, however excellent, have so much influence upon his brethren, as a life corresponding with his profession. Indeed, without this, sermons, exhortations and prayers may well be spared. Such discordance between a preacher's doctrine and his life, must destroy his usefulness, though he possessed the tongue and powers of an angel.

APOLLOS.

FOR THE GOSPEL MESSENGER.

COMMUNICATION FROM TEXAS.

The pleasure which every Christian must feel on learning that a knowledge of the saving truths of religion is spreading in a land hitherto nearly gentile, emboldens me, a stranger, to address you. Texas, till nearly the present time, was a wilderness, and the people were void of the means of publicly worshipping in spirit and in truth, that God who has promised that "whosoever believeth in Him should not perish, but have everlasting life." Without places of public worship and Ministers of religion, to call the attention of a mixed population, collected from

nearly all parts of the earth, for the purpose of making money, and strangers to each other and to their duties, it was to be expected that they would wander from the right path, and become immersed in vice. But it has pleased Providence, in his infinite mercy, to ameliorate their condition, by sending us Ministers, who have collected the scattered portions of the Christian flock, who by their preaching and example, induced scoffers to turn to God, and render the whole face of society changed. The pure doctrines of the Protestant Episcopal Church, when mildly instilled into the ears, cannot fail to soon touch the hearts of the hearers. No place in Texas shows a more striking change than the town of Matagorda. Matagorda is situated on the Colorado river, where it empties itself into the Bay of Matagorda, which Bay is entered from the Gulf of Mexico by the Passo de Caballo. On this river is placed, about two hundred miles up, the Capitol of the Republic, the city of Austin. All along this river, which is navigable for a considerable distance, the banks are studded with plantations, and the country around Matagorda has many wealthy planters residing on it. All the interior country is supplied chiefly from Matagorda, it being the seaport to which nearly all the goods are consigned; in consequence, there always is a considerable number of strangers in the town, either from the interior or from abroad. From this it must be apparent, how great an effect would be produced on an immense portion of the inhabitants of this Republic, by the example of the citizens of Matagorda. This town has always had a number of old, steady and respectable inhabitants, who by their example, gave a check to the vices of the more dissolute portion; still this could have but a partial effect, and that merely on the external demeanor. Three years ago, intemperance, gambling, and other vices, prevailed to a great extent; the sabbath was disrespected; the ear was shocked by profanity, and there was perfect freedom and licentiousness. Men little thought they had immortal souls to be saved: though law was respected, still that put small restraint on the commission of moral offences. No means of education being to be had, those parents who had a regard for the future welfare of their children, and had not the means of sending them on to the States, were in great anguish. The older and respected inhabitants looked on such a state of affairs with much grief; but owing to the situation of this country just after a revolution, and burdened with debt, they were too poor to get the means of spiritual instruction without assistance. Some eighteen months back, through the exertions of our Christian brethren of the States, the Rev. Caleb S. Ives was induced to come out here, and since his arrival, he has done much towards bringing back to a sense of their duties, those whose avocations and situation had nearly obliterated their former religious feelings, and has given exceeding consolation to those who, though deprived of the opportunities of joining in public worship, had still kept alive in their hearts, and felt in their souls, the comforting precepts of the gospel. He has made himself an invaluable member of society, by performing his duties in that kind and feeling manner, which so much graces his profession. With much talent, he possesses a true devotion to his calling, which, by impressing his hearers with the idea of his being perfectly sincere, produces effects which would not otherwise be

produced. His plain unaffected manners, and affectionate attention to all his parishioners, with whom he has taken care to make himself acquainted, and whom he constantly visits in sickness and in health, realize in his person Goldsmith's beautiful description,

"A man he is to all the country dear."

The principles by which he is guided, are the pure scriptural ones, "that joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance;" and "that they that are whole need not a physician, but they that are sick." No human being is considered by him too far astray from the path of truth, not to be worthy of an effort to regain. In place of fulminating from the pulpit the fiery threats of an angry Deity against man for his wickedness, he teaches the unspeakable blessings which follow a sincere belief in the word of God, and leading a life in accordance with God's law, and portrays religion in her true light, that "her ways are ways of pleasantness, and all her paths are peace." Besides his endeavors for the benefit of the adult population, on the week days he is engaged in instructing the rising generation, and instilling into their youthful minds those moral and religious precepts, which are calculated to make them virtuous and happy in this life, and when it is ended, "meet for an inheritance above." Many disadvantages has he had to encounter since he came here, among them the want of a Church, as owing to the general commercial distress and want of funds, the people were unable to defray the expense of erecting one. During the summer of last year, Mr. Ives visited the United States, and through the munificence of our brethren there, purchased a Church, which as soon as money enough can be collected to defray the expense, will be erected. When they consider that Mexico contains twelve millions of inhabitants, the greater number of whom are without the means of learning the soul-saving precepts and doctrines of the Christian Church, and that this is the first effort to establish the Protestant Episcopal Church in the land, from which, with the blessing of God, it will most likely spread to Mexico, and be the means of saving many immortal souls from destruction, I am sure no stronger inducement can be offered to our brethren in the States to grant us their assistance.

A MEMBER OF THE EPISCOPAL CHURCH IN TEXAS.

Matagorda, July 8th, 1840.

Spirit of Missions.—Its object is to circulate useful and interesting intelligence upon the subject of missions generally, and especially to convey to the Episcopal public a full statement of missionary proceedings and labors in our own Church. It comprises the proceedings of the Domestic and Foreign Committees, correspondence with the Missionary Bishops, and Missionaries both at home and abroad; together with other matter calculated to excite an interest in the general subject, and to draw forth the feelings, prayers, and contributions of all who love the Church of Christ, in favor of the great duty of promoting the salvation of men.—*Churchman.*

[The Agent in Charleston, S. C. is A. E. MILLER, who receives subscriptions.]

NOTICES OF NEW PUBLICATIONS.

The Candidate for Confirmation Re-examined: with Questions and Addresses to Ministers, Parents, Sponsors, and others. By the Right Rev. William Meade, D.D., Assistant Bishop of Virginia. 1839.—On this subject, so much has been published both at home and abroad, that nothing new respecting it is to be expected, or even desired, for there is always good reason to fear that a novelty is an error. The author before us makes, however, several statements, which are valuable, and not generally known. As to the *preface* to the Confirmation office, he says: "The history of its reformation from the corruptions of popery, will teach the true meaning and design of this preface. It is well known that in the Romish Church confirmation, accompanied by many superstitious ceremonies, was administered to little children at their birth and immediately after baptism. This the reformers considered an abuse of the apostolic institution, and therefore determined that none should be confirmed, but such as could say the Creed, the Lord's Prayer, the Ten Commandments, and understood a certain Catechism provided for their instruction. This was the very least requisition to be made; and that it was not intended to be a slight one, may be seen by reading the latter part of the preface and the whole service that follows. From these it must be evident to the candid reader, that the Church not merely requires that they be able to repeat certain forms, and answer certain questions, and have come to years of discretion, so as to understand what they say, but that they be fully determined in their hearts to do all the things unto which they are required to assent." Of our *Catechism*, he remarks: "It is said that one of the kings of England, on hearing some one speak slightly of the Catechism, remarked indignantly, 'I would to God that every minister in my kingdom understood it.' I fear there are many persons who now think or speak slightly of it, who have never studied it, and of course have no just idea of its meaning and merits." Respecting the *requisitions* for being confirmed: "Confirmation is evidently designed to be an immediate introduction to the Lord's Supper, and not something about equidistant between infant baptism and adult communion. Now what are the qualifications for the Lord's Supper, as set forth in that slighted Catechism? 'To examine themselves whether they repent them truly of their former sins; steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, and be in perfect charity with all men.' These, and nothing less than these, are the qualifications of the Lord's Supper, Adult Baptism, and Confirmation. It is vain to attempt any distinctions. The several services used in their administration show that genuine, vital, practical piety, is required in all." Two of the *advantages* of this rite are thus noticed: "So excellent indeed is the rite, especially when viewed in its connection with the religious education of the young, and as a solemn recognition of the Holy Ghost, and the need of its sanctifying influences over the heart of man, that many eminent men of other denominations speak of it with the highest commendation, and heartily desire the restoration of it in its primitive purity among themselves."

The strange practical error, that religion is for the child and the adult, but not for the *youth*, is thus well exposed: "They may indeed, at a very early age, instruct them in some of the forms of godliness; teach them hymns, and prayers, and catechisms, and Holy Scripture, and seek to impress their minds with a sense of the truth and importance of religion. All this will they do for a season; but a period arrives when it seems to be considered as a thing of course, as a matter of right, that these young ones, now passing out of childhood into early youth, should either lay these aside, or at least not be expected to act under their influence. Now, for a time at least, they must be given up to the world, they must be gay and thoughtless. Religion suits them not, and it is in vain to look for it. Perhaps at some future day, when the world has lost her power to charm, or when affliction sharply assails them, refuge may be sought in the consolations of religion. This is not the doctrine of the Church of Christ. At that very moment when parents and friends are surrendering them up to the world, she calls them to the higher enjoyments of religion; she bids them come and taste, and see how gracious the Lord is; she repels the insinuation that religion is only for the sick and afflicted, as a last resort when all else shall fail us."

In page 13, we read: "Do I believe that without *its* renewing and sanctifying influences," &c. Why not *his*? The personality of the Holy Ghost needs to be carefully guarded in this age of Socinianism. Perhaps it was a misprint. "Do I feel (p. 13) that the grace of God has wrought such a change," &c. We should prefer to say, Do I believe seeing there is danger in leading novices to overrate feeling, as if it was the chief test of piety. "I come this day (p. 29) not to call upon all those who have reached the age of 14, or 13, or to any lesser age, to give themselves to the service of God, for I dare not specify any age, lest God should have appointed an earlier," &c. This remark (such could not have been its intention) may be misunderstood to teach that Confirmation can with propriety be administered to one younger than 14, (the earliest age at which, in our mother Church, it is understood, any one can be admitted to it.) The expediency of confirming at an earlier age than 14, we should question. This tract abounds with very solemn and useful admonitions to various relations of life.

A Liturgy, or Manual of Sunday School Devotion and Instruction, adapted to the capacities of Children. By Rev. Henry Blackaller, Rector of Trinity Church, Bridgewater, Mass.—We are told in a note, that "this specimen is circulated for the examination of those interested in Sunday School instruction," and it has been sent to us as journalists, we presume, to invite us to pass an opinion upon it. We shall be "candid," as we are requested to be. In the first place then, the devotions are too long. The Sunday School is held either before or after the public worship of the Church, and therefore *long* prayers are not necessary, and are particularly unsuitable for children, to command whose attention even for a short prayer, is not easy. The instruction appears to us orthodox, and sometimes striking, (as for instance, on the omnipresence of God), but in general, it is above the capacity of little children, and as every topic of it is included in the Apostle's Creed, with which the children are familiar, we think a Commentary on that formulary would

have been more likely to command attention, and to be remembered, than the same lessons, according to our author's arrangement, will be. For example, under the first paragraph of the Apostle's Creed, the attributes of God, and creation and providence, might have been discoursed on. Under the second, the "work of redemption," and the events of our Lord's life, as our Church commemorates them, beginning with advent and ending with his ascension and exaltation. Under the third, the relation to mankind of the Holy Ghost, the nature of the "Holy Catholic Church," &c. The canticle, or act of adoration, is made to correspond with the exhortation, and we think happily. Indeed, there is no part of the book we like so much as this. The canticle is in the very words of Scripture, and there can be no forms of devotion or of teaching so good as those, which are divinely inspired. Next to prayers taken from the Bible, we give the preference to those from our prayer book, and we know that it contains such as are appropriate, and in sufficient variety for any Sunday School. *Its* collects might not, without advantage, take the place of these in the "liturgy" before us.

But one of our main objections to this work, is its *plan of teaching*. It substitutes preaching for the obviously most suitable, the long tried, and well approved method of catechising. You cannot command a child's attention for any length of time by a formal address. And though he should listen, he may not understand you. Now the question compels his attention, and the answer shews whether he takes your meaning, or whether you must change the question to make it reach his intellect. Sermons, speeches, exhortations to children, we do hope will be given up, unless indeed, as we have seen in a volume of printed sermons, and as we are told is the Moravian practice—there be intermingled catechising, as thus: "Child, what was my text? What did I say it meant—or what did it tell you you must do?" &c.

Our *chief* objection lies against any one, except a Bishop, undertaking to prepare prayers for the Sunday School. The inexpediency of allowing a Superintendant to pray, extempore, or by a form of his own composing, is obvious. And on the principles of our Church, in *united* worship, a decided preference is due to a form, and to a form left not to individual indiscretion, but provided by the wisdom of the Church. It is surely inexpedient for our Clergymen in general, to make prayers for a Sunday School, or any other assembly. But we take much higher ground—that of canonical requisition. Our 47th canon gives to our Bishops authority to provide prayers for extraordinary occasions, and of course it withholds this prerogative from the inferior Clergy. The prayers in the books published by our Sunday School Union, have received *Episcopal* sanction, or they would be utterly inadmissable.

The Christian Year. Thoughts in Verse for the Sundays and Holy Days throughout the Year. Second American edition. 1840.—A few years since, there were some half dozen copies of *Keble's Christian Year* on this side of the Atlantic, but they were so scarce as to be, as Coleridge said, "almost as good as manuscript." We could *borrow* one of these now and then, which we would read and re-read, and from which we would copy and re-copy choice extracts, until they became parts of our household literature. At length the *whole* became accessi-

ble to us and to all, through the enterprise of our Philadelphia publishers, and we possessed an entire copy of the *Christian Year* of *our own*, which we always kept on the shelf with our most choice books, except when we took it down, which was almost daily, to read and think upon, as something that would quicken us on our Christian journey, and make the Church of our love and the Gospel she embodies more dear and precious to our souls. The volume, though highly prized by the *few*, was not appreciated by the *many*, for the "judgments of all men are not agreeable," and Keble was allowed to remain *six* years in its *first* American edition, with none to condemn, but with few to love its "soothing, beautiful poetry." But like every thing good, it at length began to rise slowly but steadily to the surface of popular favor, while the trash of the day was sinking to the bottom, and now we are greeted by the *second* American edition, issued by the same publishers, and still more attractive from the taste and beauty of its dress. This poetry has been complained of as *obscure*. We have never thought it so, but even if it were, *such* thoughts are worth hunting for—the most precious ones, in some cases, lie concealed, but only to appear more striking when brought to light—but it is rarely the case. Is there *obscurity* in such passages as these? In the lines called "Morning," the first in the volume,

"New mercies each returning day
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

We need not bid for cloistered cell
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
Would furnish *all* we ought to ask;
Room to deny ourselves—a road
To bring us daily nearer God."

The book abounds with such thoughts as these, expressed with like simplicity—pure, practical poetry, calculated to impress the reader with a fuller sense of the *beauty* of holiness—then it lends a fresh interest to the sacred services of our beloved Church, for every Fast and Festival is commemorated, and their spiritual character drawn out. The poet, like the Church, continues with the Saviour from the manger to the grave.

"And as the rolling year glides on,
With him we duly hie
To meet our Lord at Bethlehem,
Or crown'd with thorny diadem
On gloomy Calvary."

The holy season of Christmas and Epiphany, the seasons of Lent, Good Friday, Easter, Whitsunday, &c., are successively made the subjects of short, illustrative poems, while all the less celebrated holy days are duly noticed in their course.—*Southern Churchman*.

The Doctrine of the Will, determined by an Appeal to Consciousness. By Henry P. Tappan. New-York, 1840.—To such, indeed, as have shut their eyes to this great truth, (viz. the freedom of choice) as Calvinistic reasoners have done, more especially in the last century, we acknowledge the value of such a speculation, and beseech them now to open their eyes but to read this book of one who once thought as they now do, and we can promise them they will not so readily close them again. Nature and common sense, as well as Mr. T.'s argument, will leave hem little excuse for such folly.

But to turn to the work before us. The present is but one of the many indications among us of the revolution at the present moment openly or secretly at work within the bosom of the Presbyterian Church in our country; a rebellion, it may be said, of the heart, and the reason against dogmas imposed by an unscriptural because metaphysical creed. That this movement is destined to become a volcano within that body, we doubt not; all things show it. Its inward rumblings are already heard throughout our land; its opening vents pour forth, some cloud and smoke, some red hot burning lava. Coleridge and his philosophy are among the stepping stones which some make use of to effect their escape from the overwhelming torrent, while others look more wisely to antiquity and the faith of the Church catholic. For ourselves, we feel satisfied that they will find no rest, till, casting off the meshes of a metaphysical theology, they are content to rest in the simple scriptural faith of the Church universal; neither seeking themselves to be wise above what is written, nor to impose on the conscience of others a heavier burthen than those necessary things, which make up the universal creed of the Church in all ages. That alone, we think, is their point of rest; and, until they reach it, their necessary condition will be as it has been—that of restless oscillation—between extremes—the poles of fanaticism and infidelity. We hail, therefore, this work, and its right decision on this subject, as a needful medicine, at least, for stomachs gorged with foul metaphysics; it will serve to purge the bosom of that perilous stuff; it strikes at the root of the evil—the denial or the loss, through vain philosophy, of that which is and must be, the vital principle of all religion—the distinct recognition of **FREE WILL IN MAN—THE POWER OF CHOICE BETWEEN GOOD AND EVIL.** The denial or the loss we say of this fundamental truth of reason and fall of our nature, has been the canker worm that has long blighted, and will continue to blight, the fairest promise of Christian faith, in every denomination that holds it.

[*New-York Review.*

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An Address delivered before the Philolexian Society of Columbia College, May 17th, 1840; being the Anniversary of the Society: By BENJAMIN I. HAIGHT, A. M., Rector of All Saints' Church, New-York.—The leading topic of this address, is the superior importance of moral to intellectual attainment; and it is well managed, except as it seems to us, paying too much deference to the notion, (we can give it no more respectable epithet) that devotion to the "one thing needful," implies a feeble or an uncultivated understanding. "It is too common (says our author) a sentiment that the man of purity, of devotion, of piety, is ordinarily a man of less grasp and vigor of mind, of less intellectual re-

finement and polish, of less learning and genius, than the man who lays no particular claim to such qualities. There has been, and there still is, a feeling abroad in society, as if religion in the scholar, or in the man in public life—where it is any thing more than a mere name—is the index, if not of mental weakness, yet of the want of those higher qualities which give influence and renown in the circle of letters and politics, and is a decided obstacle in the way of the attainment of those qualifications, which give men a high rank now among their fellows, and which would hand down their names to posterity covered with glory. And many a young man has felt most powerfully the effect of this sentiment in drawing him aside from the path which an enlightened conscience pointed out to him as the one in which he ought to walk, and in leading him to look at life, its duties and responsibilities, through a deceptive and bewildering medium." Now to state such a proposition, is to refute it. What, religion the science which relates to the Supreme Being, and to the highest concerns, fit only for the less intelligent and less educated! It is too much condescension to enter into argument with the author of *such* an objection, to take pains to expose such an absurd argument. Here are sound sentiments well stated: "It is the temper of the age in which we live to idolize mere talent; to set a value altogether too high upon bare intellectual power; and proportionably to depreciate other qualities of the mind and heart. Men crave distinction, and seek eagerly for power, and too often are regardless of the means, so they can but secure the end. And such distinction and influence is sought, not that thereby they may confer greater benefits upon society, but for its own sake, and the paltry, selfish gratification, which it is thought to impart. Wealth is an important auxiliary, when this is the object which the soul longs to attain; and hence it becomes invested with new lustre, and acts upon the affections and the will like the magnet upon the iron. Powerfully are they drawn towards it. Ardently do they covet it; and no means of adding to its stores is left untried. Now it is exceedingly difficult to live in such an age and not imbibe too much of its spirit. It is exceedingly difficult not thus to estimate mere vigor of mind, intellectual powers, the flights of genius, and the ability to control and regulate the opinions and practices of our fellow-citizens; and with such an estimate of these qualities, and the results to the accomplishment of which they are employed, not to bend all our energies to their attainment and improvement, and so to lose sight entirely of other most important features of our mental and moral nature, and to forget the true end of life." And this is a truly interesting picture of a good man: "The life of the late President of this College, affords a striking instance of the great value, and high power of moral worth. The testimony once borne by the Saviour of the world to Nathaniel, was with great propriety and beauty applied to him by the friend who pronounced his funeral sermon: "An Israelite indeed in whom is no guile." Dr. Harris was emphatically a good man. His purity, his integrity, his conscientiousness, his benevolence—I use the word in its highest sense—stood forth so prominently, that the eye of the observer rested upon these, almost to the neglect of his other qualities. He was a scholar, a poet, and a divine; and yet it was not as these that he was known, nor is it as these that he is remembered, so much as the man of high moral and Christian prin-

ciple and purpose; the man of probity, of virtue; over all which was thrown the beautiful mantle of charity. Hence it was that he acquired so great an influence over those brought within his sphere. His pupils could not but love and respect him, and were insensibly led to submit to his guidance. A striking instance in illustration and confirmation of this occurs to my mind. One of the classes, acting under the influence of excited feeling, growing out of some imagined wrong done to certain members of their body, resolved not to attend the lectures of one of the professors; and accordingly, when the hour arrived, left the green, and went to their homes. This event broke in upon the quiet of our college life, and occasioned no little excitement. All were wondering what steps would be taken by the Faculty, and what would be the issue. The next day when the hour arrived, as the bell struck, the President was seen standing upon the steps, uncovered, his silver locks waving in the breeze, silently and intently looking upon the groups of students as they came out from their several rooms and stood beneath the trees. The refractory class hesitated; but it was only for a moment, and then to a man, if my memory serves me, they turned and went to their duty."

SELECTIONS.

PRAYERS ON CONFIRMATION.

From Hook's "Book of Family Prayer."

The following will be edifying to all, and welcomed especially by the candidates for the sacred rite:

Before Confirmation.

O God, by whose merciful Providence the holy Church continueth to observe the doctrine of baptism, and of the laying on of hands: We beseech thee to be with thy servant, our bishop, when he shall come, as the successor of thy Apostles, to administer in this parish the blessed ordinance of Confirmation; and grant that *these thy servants* may approach the rite with bodies undefiled, with watchful minds and pure hearts, that being blest by thy minister, and guided by the powerful influence of thy good Spirit, *they* may never be ashamed to confess the faith of Christ crucified, but manfully fight under his banner against sin, the world, and the devil, and continue his faithful soldiers and servants unto *their lives' end*: through the same Jesus Christ our Lord. *Amen.*

After Confirmation.

O God, who gavest the Holy Ghost to thy Apostles, and hast pleased to ordain that by them and by their successors he should be given to the rest of thy faithful people: mercifully regard what thy servant our Bishop, hath this day done; and grant that the hearts of *these thy servants* being filled with thy grace and heavenly benediction, may become living temples of the Holy Ghost. Vouchsafe to *them* a constant union

with thy holy Church, and make them always worthy partakers of thy Divine Mysteries, through Jesus Christ our only Mediator and Redeemer, who died for our sins, and ever liveth to make intercession for us. *Amen.*

READINGS BY A LADY.

"And thus it is in the wide tumultuous ocean of human life. The gale and the tide of busy life are ever sweeping us rudely away from the scenes and the persons around whom gather the fondest associations, to encounter new scenes, and to mingle with other forms for another brief moment—and then to be hurried onwards as before."—*Journal to Liberia.*

"Most things bear the stamp of the hour, and all that belongs to that hour is not easily recalled. Every passing day has its signet, but the impression is too faint to be retained in the memory. The life of a politician (and why not a Christian) resembles that of a feeder at an ordinary of a hotel; he sees one after another go away, until his turn comes to depart also; such is the career and the impression of one who takes an active part in the affairs of men."—*Sketches of Public Character.*

"God grant that a Church which has now for nearly three centuries, amidst every extravagance of doctrine and discipline which has spent itself around her, still carried herself as the mediator, chastening the zealot by words of soberness, and animating the lukewarm by words that burn—that a Church which has been found by experience to have successfully promoted a quiet and unobtrusive and practical piety amongst the people, such as comes not of observation, but is seen in the conscientious discharge of all those duties of imperfect obligation which are the bonds of peace, but which laws cannot reach—that such a Church may live through these troubled times, to train up our children in the fear of God when we are in our years; and that no strong delusion sent amongst us may prevail to her overthrow, and to the eventual discomfiture (as they would find too late to their cost) of many who have thoughtlessly and ungratefully lifted up their heel against her."

Blunt's Reformation in England.

"Pure in its doctrine, apostolic in its discipline, and edifying in its ceremonies, this Catholic and Apostolic Church diffused its blessings, and preserved its purity, for many hundred years. In the middle ages it existed, still working good and administering grace according to the exigence of the times, emitting a ray of light when all around was dark. But the surrounding ignorance and gloom prevented the detection of various corruptions and disfigurements, which by degrees crept into it, until in the sixteenth century, the sun of learning having dawned upon Europe, its defects in this country began to betray themselves, too obvious to be any longer tolerated. Of these defects, so far as the English branch of the Church was concerned, the Bishops of the Church of England, as I have before stated, by degrees became aware; and while they venerated the fabric which the Apostles had reared, and of which Christ himself was the chief corner stone, they carefully removed the incrusta-

tions which disfigured it, and, sweeping away the rubbish by which it had been overlaid, displayed the real rock upon which it had been built. Thus was the Catholic and Apostolic Church, of which we profess our belief in the Creeds, rescued in England from Popish domination, and (reformed or brought back to its primitive purity, dignified in its simple) it retained the ministry in regular succession from the Apostles, and a Ritual and Liturgy, which can themselves in great part be traced to the Apostolic age. But this is not all; while the Church thus ministers grace to individuals, it is part of her business to preserve, hand down, and proclaim the truth, the whole truth, as it is in Jesus. And our duty therefore, it is—especially if we happen by God's providence to be called to situations of influence, rank or authority—by all the means in our power, to increase her efficiency in this respect, to put her on the watch-tower, that her voice may be heard through the length and the breadth of the land; our duty it is to take care that her faith be preserved intact and pure; our duty it is to vindicate her from the glosses of ignorance and the misrepresentations of prejudice and malice: our duty it is clearly to define, and zealously to maintain, those peculiar doctrines, and that peculiar discipline, which have always marked, and do still continue to mark, the distinction between the Church of Christ, administered under the superintendence of chief Pastors or Bishops, who have regularly succeeded to the Apostles, from those sects of Christianity which exist under self-appointed teachers."—*Hook's Sermon before the Queen.*

"Religion then can be no obstacle to enjoyment, since the only sources of it which are confessedly pure, are all enhanced by its possession. Even in the ordinary commerce with the world, what a blessing awaits an exemption from the low and sordid spirit, the petty passions and paltry feelings which abound in it. The truth is, that the religious heart enjoys more keenly all that others enjoy, and has besides an added and superior joy of its own."—*Woman's Mission.*

"Think then, O Christian reader, whatever be thy name or station—think of thy Saviour's prayer! Place it as a frontlet on thy head; engrave it on thy hands; and wear it as a talisman against the spirit of dissention. When thou prayest in thy closet, pray that God's people may be one. When thou bowest down at the domestic altar, pray that God's people may be one. When thou enterest the temple of *Jehovah*, pray that God's people may be one. Live, act and pray, for Christian unity, till you go to join the Church above. The Church above is one."

"The men of this world, generally misunderstand the real nature of religion. They look for perfection in the Church; and make few allowances for the infirmities of a nature, which is but sanctified in part. Wherever they discover inconsistencies, instead of granting due indulgence, they are every ready to bring charges of hypocrisy and sinister design. Their confidence in the honesty of Christians, and perhaps their belief of religious truth itself, is shaken or destroyed. Upon such views and dispositions, the influence of the alienation and strife which agitate the Church, is peculiarly unfortunate."

EXTRACTS FROM BISHOP B. T. ONDERDONK'S LATE ADDRESS.

The more the spirit of the Liturgy is diffused among our young men preparing for holy orders, the better may their preparation be expected to be. Thus also are shut out all plausible pretexts for the introduction of social religious exercises which must inevitably—as they are uniformly found to do—lessen that reverent estimation of the Liturgy, and interfere with that true spiritual view of it, which are so intimately connected with the growth in the Church of sound evangelical piety. This daily drawing from the Liturgy of its Christian guidance and instructions, and this daily approach, in its holy services, to the only fountain of all spiritual good, is certainly one of the best preparations of our candidates, for an able Gospel ministry, as it would be, if there were in our clergy and people piety enough for its maintenance of the members of the Church generally, for the holiness and virtue of the Gospel here and their blessed reward hereafter.

Justice is certainly not done to the Church, when, as now, there is so little knowledge, or just appreciation, of her pious maternal care, as to give plausibility to the impression, that the love for social worship, and the desire for enjoying its comforts and spiritual benefits, more frequently than on but one day in the week, can be gratified only by the modern substitution of arbitrarily selected periods of temporary excitement, for the ancient catholic honoring of God by providing for daily retirement from the world, for communing with Him in the solemn services of His sanctuary. There is in the religious character of the present day, a most unhappy infusion of the pelagian error, which looks for spiritual results more to human expedients and plausible enterprises, than to the secret but sure influences of evangelical faith and devotion. More regard is had to the numbers whom curiosity or excitement may draw, than to the promise of the divine blessing on the faith and piety of a praying few. From the sure word of God, we may gather the utmost confidence in His vouchsafing a large increase of spiritual and temporal blessings upon our Church and nation, if, in accordance with the pious provisions of the former, a few good people would, wherever there are parishes, daily call upon God in her holy prayers and praises, and with the frequency to which she specially invites, seek the blessings of His redeeming mercy in the holy communion; which, for that end, he has appointed.

We cannot acquiesce in any interpretation of the design of Sunday school instruction, which contemplates it in the light of a substitute for parental teaching, prosecuted with the aid and under the supervision of the ministers of the Church. This is an arrangement of divine appointment for which we are not at liberty to seek an equivalent, and which admits of none. The same authority which says to parents, 'bring up your children in the nurture and admonition of the Lord,' says to the ministers, 'feed my lambs,' and we dare not entrust their moral training exclusively nor principally to other hands.

Admit that parents and the clergy have been egregiously remiss in their attention to this sacred trust. Shall we take it upon ourselves on this account to transfer their duty to others? 'Because the provision of the Church for the catechetical, or in other words the religious, instruc-

tion of the young has been neglected, shall we therefore undertake to change her institutions? This were quite as irrational not to speak of the breach of obligation, as it would be to substitute an artificial for a natural limb, simply because the latter had become torpid from inaction. Better, far better, on the score of expediency, to attempt to arouse parents and the clergy from their criminal indifference. None can entertain a doubt that, if they would be faithful to their trust, they have it in their power to do far more than the usual instructors of Sunday schools; and we know not upon what principle it has been assumed, as it has been *practically* assumed, that it is easier to awaken a concern for the religious training of children in the bosoms of strangers, than in the bosoms of their parents and spiritual pastors. What argument can be employed to interest the former, that will not come home with an hundred times the force to the consciences and affections of the latter? We cannot entertain a doubt that if less than a moiety of the effort which has been made to secure the religious instruction of the baptized children of the Church by others than their parents and their ministers, had been expended to excite their legitimate instructors to do their duty, the cause of Christian education would at present wear a very different aspect.

TRUE RIGHTEOUSNESS.

It is of no little importance that we clearly understand what is meant by the term *righteousness*, as used by the inspired penman. With some persons, righteousness is synonymous with morality—outward virtue—if we may so speak. And this is especially apt to be the case when they are thinking or speaking of men collectively. They look so much on the outward appearance, that they forget that this is not every thing. They forget that the heart—the inward disposition—alone stamps the true character on the word and the deed. With others, again, righteousness seems to be identical with enthusiasm, or fanaticism, or a sort of sentimentalism. Religion, with such persons, exists mainly, if not wholly, in the feelings, the passions, or the imagination. Now the Scripture doctrine on this subject is in direct contrariety to these and all similar views. It places religion not in the outward conduct merely. It calls not the reveries of a heated imagination, temporary excitement of feeling, or the wild ravings of passion,—it calls not any of these righteousness. O no! the religion of the Bible differs as widely from that of very many who profess to receive it as the only source of truth, as the mild steady radiance of the Queen of Night, from the dazzling, short-lived brightness of the meteor. True righteousness—that alone which is of any real avail—is the life of God in the soul, breathed therein by the Divine Spirit, and manifested by a conformity of life to the law of God. It is the flame, the pure, bright, lasting flame of love to God and love to man, kindled in the heart from on high, and continually fed by the hand of Christian watchfulness and prayer. It is a fixed habit—ever strengthening—of right thinking, and right feeling, and right action in reference to God, our fellow-men, and ourselves,—in reference to time and to eternity. It has its seat in the heart. It rules uncontrolledly in the inner man. All its parts own its sway, and submit to its

guidance. It is the mind which was in Christ. It is known by its fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Such is righteousness.—*Journal of Education.*

IMPORTANCE OF BAPTISM IN THE EDUCATION OF CHILDREN, ACCORDING TO THE CHURCH'S RULE.

The Church Catechism consists of five parts. 1. A distinct statement of the Baptismal Vow, and what great things that sacrament effects for us and within us. 2. The Apostles' Creed, with the questions arising out of it. 3. The Ten Commandments, with similar questions. 4. The Lord's Prayer, with an answer explaining it. 5. And lastly, the doctrine of the Holy Sacraments of Christ's Church.

We have first, then, *a distinct statement of the Baptismal Vow, and what great things that sacrament effects for us and within us.* Thus one entire division of the Catechism is taken up by Holy Baptism; and, if we look more nearly into it, we shall be struck to find that its influence pervades the whole. The second division, the Creed, is only that form of sound words into which we were baptized. The third and fourth parts, the Ten Commandments, and the Lord's Prayer, are two of the things enjoined to be learnt by the Baptismal Service; and of the fifth part—the Doctrine of the Sacraments, of course baptism occupies one half. Thus you see the whole formulary is penetrated by the memory of baptism. It is the life, the meaning, the unity, the religion of the whole; though faith and practice, creed, precept, and prayer be included therein.

Thus we gain one great principle in Christian education. It is all made to depend upon baptism. It is the education of a baptized soul. Now it is not too much to say that there are very few of us who give this prominence to baptism in the education of our children. The little ones tell us that they *were* made, in their baptism, "members of Christ, children of God, and inheritors of the kingdom of heaven;" and moreover they "heartily thank God, their heavenly Father, that He *hath* called them to this state of salvation." Yet we educate them (almost) as if we did not believe a word of all this. If, then, what is called religious education keeps failing and turning out ill on all sides of us, it might not be amiss if we return to the guidance of our Church in this matter. Her rule ought at least to have the benefit of a trial. The primitive Christian seem in the main to have been far holier men than ourselves; and one very striking difference between us and them is their frequent reference to their Baptism.—*Journal of Education, from the Rev. F W. Faber on the Church Catechism.*

THE MORAL OF RAIL ROADS.

From the Utica Gospel Messenger.

We may boast, and very truly, of living in an age of wonderful improvement, but the philosopher and the Christian may well pause and ask himself,—*cui bono*—what is the practical and moral good of all this

hurly burly? What is all this fury but the declaration of the omnipotence of steam? as if the whole of all that is valuable, is to be estimated by the number of miles run over in the shortest space of time. As we have stood in the depot of a rail-road, we have seen the impatient traveller snatch his watch, and say,—*no uncommon case*—"too bad, too bad, here we have been 15," (aye fifteen whole) "minutes longer coming the last hundred miles than we should have been," and yet ten years ago, and that same man would have "blessed his stars and called it luxury," to have got over that same 100 miles in 36 hours, and now he is vexed that he has not gone over them in a little less than *five*. It would appear that this impatience under the idea that all space is not utterly annihilated, is carried into every thing, and men begin to act as if they thought that human beings ought to have the attribute of ubiquity. The impetus given by the cars is imparted to every thing. The refreshment houses along the way hang out their inducements, and as many good things as possible must be devoured in as short a space as possible. And if a few hours delay at the great changing places are allowed, why even here rail-road speed must be had, and the waiters fly along the dining table, and the passengers bolt their food as if the digestive organs acted on the principle of the locomotive. Now the tendency of all this is neither towards health, comfort or calmness. But there are if possible greater evils than these. The confidence and dependence upon the success of human skill and enterprise, produce a forgetfulness of the power and wisdom of heaven. There is too much of the self-complacency which seems all the time to be saying, "See what we can do; my might and my knowledge and the power of my arm have done all this," and so that holy one who formed the mind and nerved the arm, is lost sight of in our admiration of the very works which he enables the intellect to plan and the hands to execute. It will no doubt be regarded as heresy to say one single word in disparagement of those machines and very expeditious agents which carry forward the grand monopolies of the day, but still it behooves all thinking men, and especially all Christian people, to consider how far it is profitable for us to carry on this vehement procedure. It is affirmed of the late Dr. Hosack, that he gave the opinion that the general introduction of rail-road travelling would prove unfavorable to health. It cannot be otherwise than injurious after a hurried and excited run at the rate of 20 miles an hour, to take, as is daily the case, a hearty meal in ten minutes, and then immediately be off again to similar excitement and action. "But would you prohibit rail-roads, the ease and expedition they afford?" No, certainly not. But we would ask all rail-road proprietors, agents and travellers, to think a little seriously that they are accountable beings, not omnipotent ones, and in using these conveyances, we would desire them not to forget that they have a power to look to, who demands a homage and gratitude for the great favors he allows us to procure; and the rule he has given is—"use the world as not abusing it." And a question is here presented, whether we are not *abusing* the mercy of God's providence in this very thing. True it is, and we rejoice to observe it, some of our eastern rail ways are not used on the Lord's day; but still, every friend to order and decency, not to say every one desirous of seeing the divine law duly regarded, will be anxious that there should be no desecration of

those sacred hours, which are man's "in audience with the deity;" he must lament the very many instances where these iron ways are emphatically *hard ways* in morals, and where the laborers and attendants along the line, and at the depots, have little chance, and by habit little thought or inclination for the ways that lead to the courts of the Lord's house—the way of salvation. Let those who are gathering wealth from these works of power and convenience, and who have the direction of them, bear in mind that for all this God will bring them into judgment. They cannot so eat up and annihilate space, as to dethrone the omnipotent, and drive their cars through eternity.

HISTORICAL.

Number of persons, it is to be regretted, who are well informed on other subjects, very erroneously suppose, that at the period of the Reformation, the English Church seceded from the Romish communion, and that it was constituted and organized by our venerable Reformers. But a very slight attention to history might convince them, that this Church is not a dissenting sect, and that her members cannot, in any sense, be called separatists. Sufficient evidence is afforded, by several ancient and credible writers, that in the Apostolic age, Christianity was made known to the utmost limits of the West, and that some of the Apostles, if not St. Paul himself, planted and organized the British Church.

It is admitted that long afterwards, in the sixth century, while the Romish Church was comparatively pure, a union was effected between it and the Church of England, and that numerous errors were, subsequently, gradually introduced into the doctrines and discipline of both; at length, however, under the guidance of Divine Providence, our English confessors and martyrs gently removed these pernicious errors, and restored the National Church to her primitive purity. But while they carefully separated truth from fiction, and uprooted corruption and superstition with an unsparing hand, they had the wisdom and moderation to abstain from doing violence to the Divine order and government of the Church. They considered it "evident unto all men, diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders in Christ's Church, Bishops, Priests, and Deacons." Unlike some of the venerated Reformers in other lands, they believed it to be unlawful for any man to execute any of these sacred offices, without "Episcopal consecration or ordination."

Our Church, then, has claims superior to most other Christian communities in this, that it is not a merely human institution. "Her foundations are upon the holy hills;" her origin is divine; and her Clergy uniformly receive their authority to minister in holy things from the Bishops, who are consecrated and appointed to their high office by the successors of the Apostles in office, who derived their commission from Jesus Christ himself, accompanied with the assurance, that he would be with them "always, even unto the end of the world."

[Canada Church.

POETRY.

FOR THE GOSPEL MESSENGER.

LINES OCCASIONED BY THE DEATH OF
REV. EDWARD THOMAS.

He has gone to the grave—his work here is done—
The conflict is over, the victory won ;
The fight he has fought, and the crown he has gain'd,
To which all his earthly exertions were aim'd.

From God's temple on earth he's been call'd away,
To serve him more fully in enduring day ;
The Saviour he faithfully serv'd here below,
Has welcomed him home from this region of woe.

All pain, grief and anguish, forever are o'er,
He's now landed safely on Canaan's bright shore ;
With spirits congenial he's entered the rest,
Which God has provided for those he loves best.

Then weep not, sad mourners, as those without hope,
Nor give to your sorrows immoderate scope ;
And if you e'er hope to rejoin him on high,
Live his life on earth, and like him will you die.

At peace with your neighbor, at peace with your God,
You'll acknowledge his goodness and bend 'neath his rod ;
And with him inherit that heavenly rest,
The home of the righteous—the land of the blest.

J.

FOR THE GOSPEL MESSENGER.

CONFIDENCE IN GOD.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee ; because he trusteth in thee."
—ISA. XXVI. 3.

Blest is the man, forever blest is he,
Who, freed from sin, devotes himself to thee ;
His time, his talents, all in thy employ—
To serve thee here below, his only joy.
Though storms of sorrow thickly round him fall,
He yet will trust in God, the Lord of all.
With calm content, surveys the troubled wave,
And leans on him "whose arm is strong to save."
High in the confidence of God most High,
He lives in peace below, nor fears to die.
Unruffled by the winds of Passion's sea,
He conquers strife, and courts humility.
Calm as the summer's sun, pursues his way,
His course is run—shines bright in endless day.
Bless'd Lord ! whose mind is stayed on thee,
Is kept in peace, through all eternity.

B****.

July 15th, 1840.

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RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for August, was delivered at the appointed time and place. The subject was, a view of the large field for Missions—the obligation of sustaining them—and the respective spheres of the clergy and laity in that field. The amount received was \$29.

Charleston City Missionary of the Pro. Epis. Church.—His very encouraging and interesting report, made on the 20th Anniversary of the Society (1840) by which the Mission is sustained, contains these items: Baptisms 44; Communicants, 8 at St. John's, 85 at St. Stephen's; Sunday scholars at the former, 20 white, and at the latter 140 white and 50 colored.

We invite attention to these extracts, for the important facts, suggestions, reasonable requests, and sound views of Christian doctrine and usage, which they set forth: "Already we have some with us on Sunday, who were not in the habit of honoring that day; and in the "little flock" now gathered, are others whom their Pastors will find to be "fellow helpers to the truth." And yet even were we not to gather soon a large congregation, infinite good might be expected from going in and out among the homes of the destitute, with the usual aids for pressing on them, personally and privately, the concerns of their souls." "We have no appropriate font. Will not some one give us the means of administering, with becoming solemnity, the first of the Sacraments? We could wish that, when suitable, this might be, in the case at least of infants, by immersion, according to the preference implied by the Church." * "Other sheep of Christ, we know, there are in our city, still to be searched out; and to go after them, your Missionary feels is a duty, second only, but still second, to that of taking care of those already in the fold." * "I wish to have an eye more constantly to the children of my charge. A glimpse of them in the Sunday School, for an hour once a week, and that too not regularly, with a sight of them at intervals of months, at their houses, is found by no means enough to give me over them the desired influence for good. At the early age of 12 or 14, they are generally taken from their homes and the Sunday School, to some trade, or other engrossing, and perhaps ensnaring occupation, and are thus not only lost sight of during the most important years of their lives, but are exposed to evils the most alluring, and consequently fall too often into "divers hurtful lusts," from which it is not easy to reclaim them. Would that we could have them from lisping infancy, till that critical period, in a *parochial school*! I would visit it with pleasure, frequently, seeing to their Christian teaching. Suitable instructors can, no doubt, be found for the plain education, which alone would be desired or desirable. A small contribution, most of the parents would prefer to pay towards the expense of it—and may we not hope, that others would aid us? The free schools of our city, (however faithfully conducted, and invaluable, of course, for the many who would else be untaught) do not answer our purpose, as there can be in them very

little of Christian instruction, and none in those views of truth which we receive. Why then may we not have means of our own, for presenting those views to the lambs of our own flock? A kind friend has already promised us \$500 toward this object. Will none do likewise? A reply is awaited, anxiously and prayerfully."

We take occasion to express a regret, that the fonts of late are made so small, as not to admit of dipping if it were preferred, as it might be, though the sufficiency of "pouring" will be doubted by no one of our Church. The *old* fonts (as will be seen in *that* at St. Michael's) were so large, that either mode for an infant was practicable. On the subject of Schools regulated by our principles of truth and order, how often, how impressively, has this diocese been addressed by our late Bishop. Let us hope that he has not spoken in vain, and that the attempt in connection with our Missionary Chapels, will soon be made, and that "God, even our God, will give it his blessing. Amen."

The City Missionary Society has not half as many members and benefactors as it might reasonably be expected to have in this benevolent community. The Board have "Resolved, That 'further efforts be made to obtain *Benefactors*, by the contribution of \$5, annually.'" Article 2d of the Constitution: "Any person, male or female, who shall contribute \$2 a year to the funds of this Society, shall be considered a member—and the contribution of \$20 at one time shall constitute Life-membership."

General Theological Seminary.—From the proceedings of the Board of Trustees, 1840, we learn that to meet the deficiency in the income, only \$1,716 (\$363 from South-Carolina) was received—whereas, last year, it was \$5,260. Surely the members of the Church will not allow this institution to be crippled, while they generously support others of far less importance. Missionary and Tract Societies are important, but their efficiency must be retarded if we want a sufficient number of well qualified Ministers. The deficiency for the year ending June 1841, is estimated at \$3254. Let us hope that each Church in this Diocese, and in all the Dioceses, will do their part to meet it amply.

The Library has now 7965 volumes, of which 708 were added during the year. The "Associate Alumni have resolved to use their most strenuous exertions to raise, within the period of three years, the sum of twenty-five thousand dollars, for the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary."

Let any man read the following and say, if such an institution ought not to be provided for in every department.

"The first class were examined thoroughly, and with great minuteness of detail, in a most interesting part of ecclesiastical history, viz. that part of it that is connected with, or illustrative of the reformation. That glorious event was reviewed as developed in the various circumstances, both on the European continent and in Great Britain.

"This class was also most searchingly examined on Systematic Divinity. The topics on which the students were questioned were the following: The Existence of God; the Divinity of Jesus Christ; his Incarnation, Messiahship, Offices, Atonement, Intercession and Resurrection;

the Personality, Divinity, Procession, and Offices of the Holy Ghost; the Rule of Faith; the Connection of the Old and New Testament; Original Sin; Necessity and Influence of Divine Grace; Justification by Faith; Infant Baptism; and the Eucharist.

"On the second day the class were examined in Hebrew; the parts selected were the 3d, 6th, 7th, and 8th chapters of the Book of Job. In this department, so indispensably necessary for every minister of our church, considerable accuracy was manifested. A good foundation is thus laid for the acquirement of this highly important language, under the direction of the very distinguished professor in that department. Your Committee would express the ardent hope, that a resolution of persevering in finishing what has been so nobly begun, would be the full determination of every member of the class on leaving the Alma Mater, or rather the Sacra Mater of his affections. This will be one sure means of shedding a lustre on her sacred enclosures afterwards.

"On the third day the class were examined on the Nature, Ministry, and Polity of the Church, including the nature, generally, of the Church of God, and the requirement of his being worshipped by external rites, and of man's maintaining an external union with Him, with a special reference to the Christian Church, its Ministry and Polity. Also arguments in favor of Liturgical Worship; the History of the Book of Common Prayer; and a general outline of the Constitution of the American Church. The examination in this department of study met the unqualified approbation of your Committee. The middle or second class were examined upon the Greek text of the Epistle to the Romans and Hebrews; on Church History, from the third to the twelfth century inclusive. They were examined in the Scriptures in the Hebrew, proving by their answers the ability and patient faithfulness of their professors. The third class were examined on the first day in the Hebrew language on the first chapter of Genesis and twenty-one chapters of Isaiah; and also nine of the Psalms of David. The class was farther examined in Ecclesiastical History on the first two centuries. On the second day the class was examined on several parts of the Gospel of St. John, and the first half of the Acts of the Apostles."

Spirit of Missions.—The August number contains the correspondence of the Missionary Bishop for Arkansas, &c., and of the Rev. Dr. Boone, at China. The former has these wise remarks: "Attention to the comforts of the clergy are highly pleasing under any circumstances, but especially so in a country where, like ours, the burthen of supporting the ministry rests exclusively upon the individual exertions of the people. As these exertions are voluntary, they constitute, in their results, a very fair indication of the state of religious knowledge and feeling. God cannot but bless those who honor him, in doing honor to those whom he sends." * "I catechized the children of the household, and found, from their prompt and intelligent answers, that their isolated situation had only secured the greater faithfulness on the part of their parents and sponsors. Such instances of Christian faithfulness are refreshing to the heart of the missionary, and bring inevitably their sure reward." * "Its efforts (the Society's) have been felt, first or last, over the whole field, and it has contributed, more or less, to the found-

ing and permanent establishment of every congregation in the diocese. These congregations, will, ere long, be able to take care of themselves, and to evince this gratitude for the Society's care, by contributing of their substance for the relief of the necessities of suffering brethren dwelling in regions still more distant."

The amount reported for Domestic Missions, is only \$831; from S. Carolina, \$290. For Foreign, \$1271; from S. Carolina, \$430.

Bishop Chase.—The amount of subscriptions already raised, paid and unpaid, is about \$24,000, being about one half the sum required to place the institution on a permanent and eligible footing. His history, since 1817, when, with a single clergyman to assist him, he commenced operations in Ohio, to the present time, has been one of singular interest, and his labors have met with wonderful success. In the period of twenty-three years, a Diocese has been organized,—nearly sixty Parishes have been formed, and fifty Clergymen are employed in ministering to the wants of the people. A College has also been established and endowed, and a Theological Seminary put into operation; and both together have given the Church about seventy faithful ministers of the gospel, who but for these would not, in all human probability, have entered the ministry. And all has, under God, resulted from the foundation laid by Bishop Chase! And now he is endeavoring to rear up another such Diocese, and another such Seminary, 600 miles farther West. Shall he not be aided and sustained? Let every Churchman say yes,—and let his money and his prayers be given, and the thing will be done. We shall recur to this subject again.—*Chronicle of the Church.*

Florida.—The 3d Annual Convention was held at Apalachicola, April, 1840: present 2 of the Clergy, and 3 of the Lay-delegates. A resolution was passed, to obtain Episcopal services from Bishop Otey, during the ensuing winter. There are in this Diocese 9 Parishes, and 6 Clergymen.

Pennsylvania.—In his Convention Address, (May, 1840) the Bishop thus speaks of the excellent Missionary, Education, Bible, Prayer Book and Tract Society, in that Diocese, (called the Society for the Advancement of Christianity) exactly on the plan of ours, bearing the like name. "To no topic of my annual communication to this Council of the Church, do I advert with greater satisfaction, than to the unwearied energy and continued usefulness of our Society for the Advancement of Christianity in this State. To this admirable institution is due, under God, the far greater portion of the increase of the Church in Pennsylvania, beyond what was left it after the war of the Revolution; and it continues to labor, unfatigued, and with as great success as can be expected among a population generally ignorant of our principles and mode of worship, and too frequently either prejudiced against them, or not disposed to enquire into their merits. For such a population, quiet and persevering effort is, though a slow, the only method from which a good result may be hoped for; and our Society fulfils completely this difficult function, continually endeavoring to build up our few and scattered mate-

rials, with such others, and these also but too few, as the course of things may bring within our influence, yet without an intrusive and proselyting interference. I call this Society "ours;" for it is so, both in spirit, in common feeling and common interest, and also in form, as it was adopted by the Convention of our Diocese at the first meeting after it was established, in the year 1812, and the adoption was recognized anew, when our whole legislation was revised in the year 1829. For this cherished instrument of the prosperity of our Zion, I ask your constant and increasing bounty; which you may be sure from past experience, will be faithfully applied. Speak often of its claims among the congregations to which you respectively belong; and urge them, as they love their Church, as they love this Commonwealth, to be generous to our Society for the Advancement of Christianity in Pennsylvania. Its anniversary was celebrated on the evening of the Epiphany in St. James' Church in this city, the Rev. Mr. Clemson being the preacher. And the Report announced the very creditable fact, that an average of more than 20 missionaries had been constantly employed through the preceding year, 29 including the various changes, and 10 young men aided in their preparation for their ministry—all, at the very moderate outlay of about \$3700—"the preaching of the word, and the ministrations of the blessed Gospel," being "to nearly 60 congregations," organized or unorganized. At present, there are in the employ of the Society, 24 missionaries."

New Jersey.—At the 57th Annual Convention, (held May 27, 28) were present the Bishop, 29 of the Clergy, and many Lay-delegates. The Journal is a beautiful specimen of printing, and of all things done "decently and according unto due order." If such resolutions as the following were not only adopted, but acted out in all our Dioceses, a bright day might be expected for our Church and country: "Resolved, That in the opinion of this Convention, no Education is worthy of the name, that is not in deed and in truth *Christian Education*, that is the development of all the faculties, mental and moral, under Christ's guidance, with his Gospel for the rule, and his service in time and through eternity, for the end. That the lamentable and prevalent neglect of baptismal education, is the only reason, why the Divine promise, "train up a child in the way he should go, and when he is old, he will not depart from it," is so seldom realized. That Baptismal Education, to be effectual, should begin from the hour, in which the seal of God's unfailing promise has been set upon the infant's brow; and that on Christian parents and sponsors, is devolved the solemn trust of giving Christian Education its first impulse, within the sacred precincts of the Christian home. That we deem it the duty of Churchmen, when they commit their children to the care of others, to select for them some one of those institutions in which Evangelical truth and Apostolic order are brought to bear conjointly upon the spiritual training of the sons and daughters of the Church. That in view of the peculiar dangers of our times, we deem it the sacred duty of Churchmen, of every rank and order, to co-operate heartily and vigorously in extending the conservative influence of the *Gospel in the Church*, that we may, by God's grace, be thereby rescued from the manifold evils, social, political, and ecclesiastical, which are unhappily so rife in the land. That we rejoice in the zeal, the

skill, and the energy manifested, by the Executive Committee of the Sunday School Union; and that we earnestly beg all Churchmen in the Diocese to encourage their publications, and above all, the Journal of Christian Education, and to contribute to their publishing fund."

Circulated with the Journal is a pastoral letter on "the rights and duties of Church Wardens and Vestrymen," which is worthy of attention on the part of all good Churchmen.

Michigan.—The Diocesan Convention met June 4 and 5—present the Bishop, 10 of the Clergy, and 15 of the Lay-delegates. The whole number of Clergy is 18. The Missionary to the Ottawa's Indians reports: "At the late visit of the Bishop, a number of baptisms and confirmations took place, of which, I trust, the Bishop will speak in his address to the convention. I cannot omit remarking in this place, the great influence which the office of Bishop exerts in christianizing the Indians, and the great assistance which it has rendered me in my labors among them. They believe the Bishop stands nearer to Christ, and receives his authority from him. The Indians consider the late visit of the Bishop as one of their greatest days." "The Indian will brave the greatest torture with every muscle firm, but the spirit of kindness subdues him at once; and with it, you may mould him into almost any form you please."

Extract from an Appeal by the Rector of Christ Church, Matagorda, Texas.—It is with gratitude that I, in the name of the Vestry of the Church, and of the people generally of this place, acknowledge the kind reception and Christian liberality of the friends of the Church, among whom I went, during the last year, to procure funds to aid in building a Church at Matagorda. Only about two-thirds of the funds, however, were received by me, which are necessary to build the plainest and cheapest building, which is needed decently and comfortably to accommodate the people of this place with church room. I now, therefore, do not hesitate to appeal to the friends of the Church in the United States who have not as yet done so, to aid us; and especially do I appeal to my brethren in the ministry, who have been my fellow-students in my course of preparation for the sacred office, to make up a small sum for us in their respective parishes. Five, ten, twenty-five, and in many cases fifty dollars, can be raised for us by an old friend, with no inconvenience to himself or Parish, which would serve to bind him to me, and especially to the household of Christ, more closely than ever, and enable me to plant a little Church in the wilderness free from debt, and in which I can then, with a light heart, and will all my energies, proclaim the glad tidings of salvation through a crucified Saviour.

My brethren, the prospects of the Church here are far brighter than they were twelve months ago. Her peculiarities are from day to day becoming better known, and as she is known, she becomes generally more acceptable; and in some instances she becomes, as she should be, highly revered. Nor are my own labors, by the grace of God, without some of the proper fruits of the Gospel ministry; as I have baptized several adults, and several families of children, and admitted some to the communion, and expect soon to baptize and admit some others;

If any individual has any thing to bestow upon us, or any thing should be collected for us, we request that it be forwarded to Charles J. Aldis, Esq., Treasurer of the Foreign department of our Missionary Society, in New-York.—*July 4th, 1840.*

Ohio.—The necessity of not relying on annual collections, but of having *permanent* funds for the support of our institutions, is becoming more and more conceded.—“In the business on which the clergy and delegates were called to legislate, only one of exciting interest came up,—the means of supporting the Episcopate. Would that our conventions were relieved from this vexed and vexing question; and would that our Bishops were raised above the straitened circumstances in which many are found, and above the dependance which almost all suffer. This cannot be realized but by a permanent fund; and this, our Western dioceses are too feeble to raise. Are there no individuals in our Church who can, if not before, at least at their death, bequeath legacies large or small, for this purpose, which would do more for our prosperity than any other mode that can well be conceived?—*Gambier Observer,*

Bishop White Prayer-Book Society.—It appears from the 7th annual Report, the amount of receipts during the year was \$1597—Prayer-books distributed, 8116. This remark is seasonable: “Individuals are too apt to make the reduction of their charities not only keep pace proportionately with the decrease of their incomes, but even to advance beyond this point, and commence with the cancelling of what they are accustomed to consider as mere gratuities, before touching any of those expenditures which contribute to their personal ease and comfort, nay, even to their pleasures.” And this is cheering: “The cause of Dissent seems to be losing her power of proselytism—while the Church, with her gentle and calm appeals to the reason and affections, rendered more persuasive by the powerful testimony of experience, is calling to her fold those, whose fathers, under the impulse of misguided zeal, rudely assailed the form of their venerable mother with the axe of sectarism, and pierced her side with the sword of schism. In our country, at least, the day of heated opposition to the Episcopal Church has passed, and the jealousy and hatred which once animated her adversaries, have been changed into admiration, or subsided into brotherly kindness.”

ERRATUM.

In August number, page 155, line 25 from top, date of the Consecration—for June, read July.

TO CORRESPONDENTS.

We are indebted to the authors of several poetical communications, for which we have not room in this number.

CALENDAR FOR SEPTEMBER.

6. 12th Sunday after Trinity.	20. 14th Sunday after Trinity.
13. 13th Sunday after Trinity.	21. St. Matthew.
16. } Ember-Day.	27. 15 Sunday after Trinity.
18. } E ber-Day.	29. St. Michael and All-Angels' Day.
19. } Ember-Day.	